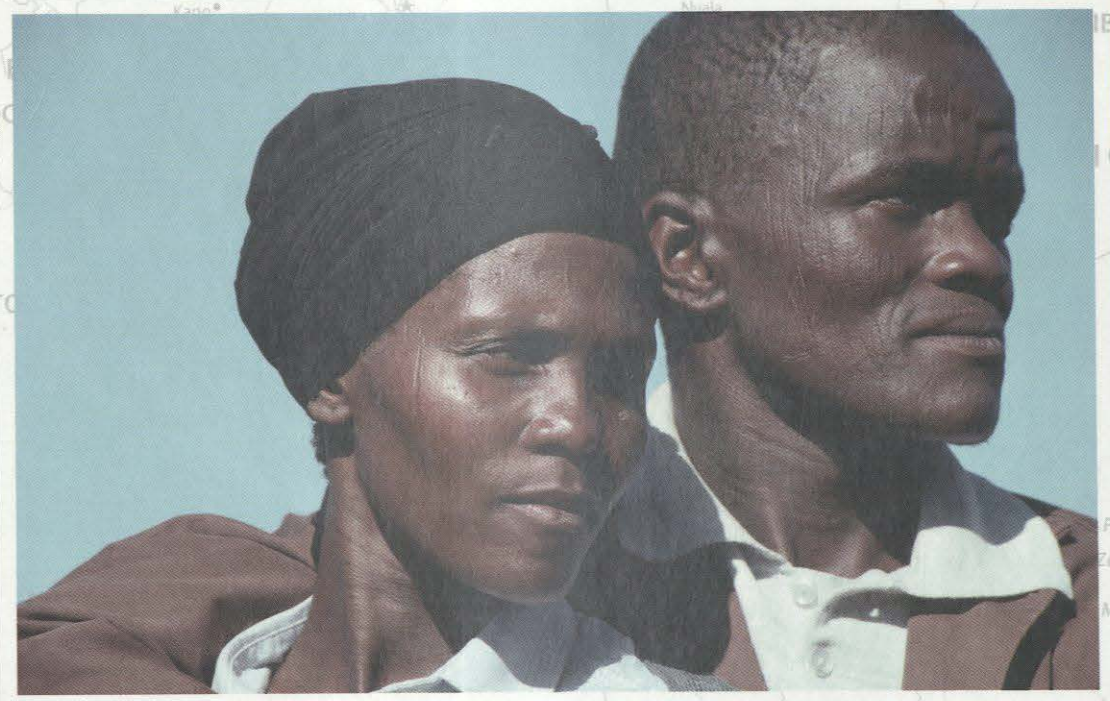
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VOLUME 1

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Volume 1

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TABLE OF CONTENTS

In this encyclopedia, page numbers start at 1 for each volume. In the following list, 3:23, for example, means the item appeared in the third volume on page 23.

VOLUME 1

List of Maps, Country Summaries, Tables, and Figures . . . xxv

Editor in Chief's Preface (John Middleton) . . . *xxix*

Invention and Images of Africa (V. Y. Mudimbe) . . . *xxxiii*

The Idea of Africa in Political and Social Thought (Ali A. Mazrui) . . . *xxxix*

Africans: The Past in the Present (Jan Vansina) . . . *li*

Genocidal Wars of Identity (Francis M. Deng) . . . *lix*

A

'Abd al-Qādir
Abeokuta
Abidjan
Abouzeid, Leila
Abu Bakr, Muhammad ibn
Accra
Achebe, Chinua
Adama, Modibbo
Addis Ababa
Adé, Sunny
Adulis
Africa, History of the Name
Afrocentrism
Afua Kobi
Agaja
Age and Age Organization
Aggrey, James
Agriculture
    Beginnings and Development
    Pests and Pest Control
    World Markets
Ahidjo, El Hajj Ahmadou
Ahmad, Mahdi Muhammad
Ahmad ibn Ibrahim al-Ghazi (Ahmad Grañ)
Aid and Development
    Overview
    Consequences
    Structural Adjustment
    Balance of Payments
    Environmental Impact
    Humanitarian Assistance
Aidoo, Ama Ata
Aksum
Alexandria
Algeria
    Geography and Economy
    Society and Cultures
    History and Politics

Algiers
'Ali, Mohammed Duse
'Ali, Muhammad
Allal al-Fassi
Amin Dada, Idi
Amina
Andrianampoinimerina
Angola
  Geography and Economy
  Society and Cultures
  History and Politics
Annan, Kofi
Antananarivo
Anthropology, Social, and the Study of Africa
Apartheid
Archaeology and Prehistory
  Overview
  Tools and Technologies
  Stone Age Societies
  Historical
  Industrial
  Marine
  Islamic
  Christian
Architecture
  Domestic
  Colonial
  Contemporary
  Monumental
  Town Planning
Armah, Ayi Kwei
Art
  Overview
  Markets
Art, Genres and Periods
  Tourist
  Contemporary
  Rock Art, Eastern Africa
  Rock Art, Saharan and Northern Africa
  Rock Art, Southern Africa
Art, Regional Styles
  Central Africa
  Eastern Africa
  Northern Africa
  Southern Africa
  Western Africa
  Egypt
  Ethiopia
Art History and the Study of Africa
Arts
  Basketry and Mat Making
  Beads
  Sculpture
Asantewa, Yaa
Asmara
Asma'u, Nana
Astronomies
Augustine of Hippo, Saint
Awolowo, Obafemi
Azania
Azikiwe, Benjamin Nnamdi

B

Bâ, Mariama
Baartman, Sara
Baba, Ahmad
Babangida, Ibrahim Gbadamosi
Bamako
Banda, Ngwazi Hastings Kamuzu
Bangui
Banjul
Bantu, Eastern, Southern, and Western, History of (1000 BCE to 1500 CE)
Barghash Ibn Sa'id
Barth, Heinrich
Bashir, Omar Ahmed el-
Bello, Ahmadu
Bello, Muhammad
Ben Barka, Mehdi
Benga, Ota
Benguela
Bénin
  Geography and Economy
  Society and Cultures
  History and Politics
Benin City
Beti, Mongo
Biko, Steve
Bin Ali, Zine el-Abidine
Bin Shaykh, Tawhida
Bissau
Blantyre
Blyden, Edward Wilmot
Body Adornment and Clothing
  Overview
  Cosmetics and Body Painting
  Fashion
  Trade

Bokassa, Jean-Bédel
Botswana
  Geography and Economy
  Society and Cultures
  History and Politics
Bouabid, Abderrahim
Bouhired, Djamila
Boundaries, Colonial and Modern
Bourguiba, Habib bin 'Ali
Bouteflika, Abdelaziz
Braide, Garrick Sokari
Brazza, Pierre Paul François Camille Savorgnan de
Brazzaville
Bujumbura
Bulawayo
Burkina Faso
  Geography and Economy
  Society and Cultures
  History and Politics
Burundi
  Geography and Economy
  Society and Cultures
  History and Politics
Bushiri ibn Salim
Busia, Kofi A.
Buthelezi, Mangosuthu

C

Cabinda, Angola
Cabral, Amílcar Lopes
Cairo
Calabar
Camara Laye
Cameroon
  Geography and Economy
  Society and Cultures
  History and Politics
Canary Islands
Candace
Cape Coast
Cape Colony and Hinterland, History of (1600 to 1910)
Cape Town
Cape Verde
  Geography and Economy
  Society and Cultures
  History and Politics
Capitalism and Commercialization
  Overview
  Privatization
  Employment and Unemployment
Carthage
Cartography
Casablanca
Casely-Hayford, Joseph Ephraim
Central African Republic
  Geography and Economy
  Society and Cultures
  History and Politics
Ceramics
Césaire, Aimé
Cetshwayo
Chad
  Geography and Economy
  Society and Cultures
  History and Politics
Childbearing
Children and Childhood
  Infancy and Early Development
  Status and Roles
  Soldiers
Chilembwe, John
China in African History
Chingulia, Dom Jerónimo
Chitapankwa, Mutale Mutaka
Christianity
  Overview
  Africa and World Christianity
  African Instituted Churches
  Missionary Enterprise
  Coptic Church and Society
  Ethiopian Church
Civil Society
  Forms of Civil Society
  Political Accountability
Cleopatra VII
Climate
Coetzee, J. M.
Cold War
Colenso, John William
Colonial Policies and Practices
  Belgian
  British Central Africa
  British East Africa
  British West Africa
  Egyptian
  French North Africa
  French West and Equatorial Africa

German
Italian
Portuguese
Spanish
Colonial Traditions and Inventions
Colonialism and Imperialism
Overview
The African Experience
Concessionary Companies
Communications
Electronic
Oral
Comoro Islands
Geography and Economy
Society and Cultures
History and Politics
Conakry
Congo, Democratic Republic of the
Geography and Economy
Society and Cultures
History and Politics
Congo, Republic of
Geography and Economy
Society and Cultures
History and Politics
Congo Independent State
Congo River
Correia, Mãe Aurélia
Côte d'Ivoire
Geography and Economy
Society and Cultures
History and Politics
Creoles
Crowther, Samuel Ajayi
Cummings-John, Constance Agatha

VOLUME 2

D

Dakar
Dance
Aesthetics
Social Meaning
Danquah, Joseph Kwame Kyeretwi Boakye
Dar es Salaam
De Klerk, Frederik Willem
Death, Mourning, and Ancestors
Debt and Credit
International Trade
Entrustment
Déby Itno, Idriss
Decolonization
Demography
Overview
Fertility and Infertility
Mortality
Population Data and Surveys
Desertification, Modern
Desertification, Reactions to, History of (c. 5000 to 1000 BCE)
Diasporas
Overview
Institutions
Music
Religions
Arts
Re-Africanization
Dike, Kenneth Onwuka
Dingiswayo
Diogo, Luísa Dias
Diop, Alioune
Diop, Cheikh Anta
Diouf, Abdou
Disease
Viral and Infectious
Climate and Disease
Sexually Transmitted
Industrial
HIV/AIDS, Medical Aspects
HIV/AIDS, Social and Political Aspects
Divination and Oracles
Djebar, Assia
Djibouti, Republic of
Djibouti City
Domitien, Elizabeth
Douala
Douglas Camp, Sokari
Dow, Unity
Dreams and Dream Interpretation
Du Bois, W. E. B.

E

Early Human Society, History of (c. 50,000 BP to 19,000 BCE)
Eastern Africa and Indian Ocean, History of (1500 to 1800)

Eastern African Coast, History of (Early to 1600)
Éboué, Adolphe-Félix-Sylvestre
Ecology
Human Roles
Modern Issues
Economic Community of West African States (ECOWAS)
Economic History
Economic Systems
Economics and the Study of Africa
Ecosystems
Coastal Environments
Deserts and Semi-Deserts
Montane Environments
Savannas
Tropical and Humid Forests
Education, School
Overview
Anglophone Central and Southern Africa
Anglophone Eastern Africa
Anglophone Western Africa
Francophone Central Africa
Francophone Western and Indian Ocean Africa
Muslim Africa
Education, University and College
Overview
Central Africa
Eastern Africa
Northern Africa
Southern Africa
Western Africa
Egypt, Early
Predynastic
Old and Middle Kingdoms
New Kingdom
Late and Ptolemaic
Roman and Byzantine
Islamic
Egypt, Modern
Geography and Economy
Society and Cultures
History and Politics
Elmina
Emecheta, Buchi
Energy
Domestic
Electrification
Internal Combustion Engine
Petroleum and Derivatives
Entebbe
Equatorial Guinea
Geography and Economy
Society and Cultures
History and Politics
Equiano, Olaudah
Eritrea
Geography and Economy
Society and Cultures
History and Politics
Ethiopia, Modern
Geography and Economy
Society and Cultures
History and Politics
Ethiopia and the Horn, History of (1600 to 1910)
Ethiopia and Vicinity, History of (600 to 1600 CE)
Ethnicity
Overview
Central Africa
Eastern Africa
Northern Africa
Southern Africa
Western Africa
Ethnomusicology and the Study of Africa
Eunuchs
Évora, Cesária
Eyadema, Gnassingbe (Étienne)
Ezana

F

Family
Organization
Economics
Famine
Fanon, Frantz
Farah, Nuruddin
Farouk, King of Egypt
Fasiladas
Festivals and Carnivals
Fetish and Fetishism
Fez
Film and Cinema
Food
Supplies and Distribution
Nutrition
Marketing
Preparation and Cuisines

Forestry
Overview
Central Africa
Eastern Africa
Southern Africa
Western Africa
Freetown
Frontiers
Fuad, King of Egypt
Fugard, Athol

G

Gabon
Geography and Economy
Society and Cultures
History and Politics
Gaborone
Galawdewos
Gama, Vasco da
Gambia, The
Geography and Economy
Society and Cultures
History and Politics
Games
Gao
Garvey, Marcus Mosiah
Gbagbo, Laurent Koudou
Gender
Overview
Gender Roles
Geography and the Study of Africa
Geometries
Ghana
Geography and Economy
Society and Cultures
History and Politics
Gidada, Negasso
Globalization
Gondär
Gordimer, Nadine
Gordon, Charles George
Gorée
Government
Historical Political Systems
Local
Military
Parliamentary
Presidential
Gowon, Yakubu
Guinea
Geography and Economy
Society and Cultures
History and Politics
Guinea-Bissau
Geography and Economy
Society and Cultures
History and Politics
Gungunyana

H

Haile Selassie I
Hamallah of Nioro
Hampâté Bâ, Amadou
Harar
Harare
Harris, William Wadé
Hasan, Muhammad 'Abdallah
Hasan II of Morocco
Head, Bessie Emery
Healing and Health Care
African Theories and Therapies
Hospitals and Clinics
Islamic Medicine
Medical Practitioners
Medicine and Drugs
Heritage, Cultural
Management and Preservation
Trade
Historiography
Western and African Concepts
European
Islamic
Oral
History, World: Africa in
History and the Study of Africa
History of Africa
To Seventh Century
Seventh to Sixteenth Century
Sixteenth to Nineteenth Century
Nineteenth and Twentieth Centuries
Horton, James Africanus Beale
Houphouët-Boigny, Félix
Household and Domestic Groups
Huddleston, Trevor
Human Evolution

Patterns of Evolution
Origins of Modern Humans
Human Biological Diversity
Human Rights
Hydrology

VOLUME 3

I

Ibadan
Ibn Battuta, Muhammad ibn Abdullah
Ibn Khaldun, Abd al-Rahman
Idris, Ahmad ibn
Ife (Ile-Ife)
Ilori, Adam Abdullahi al-
Immigration and Immigrant Groups
African American
Arab
Chinese
European
Indian
Lebanese
Independence and Freedom, Early African Writers
Indian Ocean, Africa, History of (1000 BCE to 600 CE)
Initiation
Overview
Clitoridectomy and Infibulation
Interlacustrine Region, History of (1000 BCE to 1500 CE)
Interlacustrine Region, History of (1500 to 1900)
International Monetary Fund
Islam
Overview
Northern Africa
Western Africa
Eastern and Central Africa
Southern Africa
Sufi Orders
Islamism
Modernism
Ivory

J

Ja Ja, King
Jenné and Jenné-jeno
Johannesburg
Johnson, Samuel
Johnson-Sirleaf, Ellen
Joseph, Helen
Judaism in Africa

K

Kabarega
Kabila, Laurent Desiré, and Joseph
Kadalie, Clements
Kagame, Alexis
Kagwa, Apolo
Kahena
Kakungulu, Semei Lwakirenzi
Kalahari Desert
Kampala
Kanemi, Muhammad al-Amin al-
Kano
Kano, Alhaji Aminu
Kateb, Yacine
Kaunda, Kenneth
Keita, Fodeba
Keita, Salif
Kenya
Geography and Economy
Society and Cultures
History and Politics
Kenyatta, Jomo
Kerma
Khama, Seretse
Khama, Tshekedi
Khama III
Khartoum
Kibaki, Mwai
Kigali
Kimbangu, Simon
Kimpa Vita, Dona Beatriz
King Lists and Chronologies
Kings and Kingdoms
Kingship
Kinjikitile
Kinshasa
Kinship and Affinity
Kinship and Descent
Kisangani
Kiwanuka, Joseph
Knowledge

Overview
Traditional
Kok, Adam, III
Kongo, Angola, and Western Forests, History of (1500 to 1880)
Koumbi-Saleh
Kourouma, Ahmadou
Kruger, Paul
Kufuor, John
Kumasi
Kuti, Fela

L

La Guma, Alex
Labor
Child
Conscript and Forced
Domestic
Industrial and Mining
Migration
Plantation
Trades Unions and Associations
Transport
Ladysmith Black Mambazo
Lagos
Lake Chad Societies
Lakwena, Alice
Lalibäla
Land
Tenure
Reform
Language
Choice in Writing
Government and Mission Policies
Slang
Sociolinguistics
Languages
Overview
Afro-Asiatic
Arabic
Creoles and Pidgins
Khoesan and Click
Malayo-Polynesian
Niger-Congo
Nilo-Saharan
Surrogates
Law
Overview
Anglophone Central Africa
Anglophone Eastern Africa
Anglophone Western Africa
Burundi, Congo, and Rwanda
Francophone Western, Equatorial, and Indian Ocean Africa
Islamic
Lusophone Africa
Southern Africa
Leakey, Louis and Mary
Lenshina, Alice
Leo Africanus
Lesotho
Geography and Economy
Society and Cultures
History and Politics
Lewis, Samuel
Liberia
Geography and Economy
Society and Cultures
History and Politics
Libraries
Libreville
Libya
Geography and Economy
Society and Cultures
History and Politics
Lilongwe
Linguistics, Historical
Linguistics and the Study of Africa
Literacy
Literature
Overview
Epics and Epic Poetry
Islamic
Modern Poetry
Oral
Popular Literature
Proverbs and Riddles
Translation
Women Writers, Northern Africa
Women Writers, Sub-Saharan Africa
Literature and the Study of Africa
Literatures in African Languages
Arabic
Berber
Ethiopic
Hausa
Islamic
Malagasy
Somali

South African Languages
Swahili
Yorùbá
Literatures in European Languages
Afrikaans
Anglophone Central and Southern Africa
Anglophone Eastern Africa
Anglophone Western Africa
Francophone Central Africa
Francophone Indian Ocean Africa
Francophone Northern Africa
Lusophone
Livestock
Domestication
Species
Livingstone, David
Lobengula
Lomé
Lopes, Henri
Luanda
Lubumbashi
Lugard, Frederick John Dealtry
Lumumba, Patrice
Lusaka
Luthuli, Albert John Mavumbi

M

Maathai, Wangari
Macaulay, Herbert Samuel Heelas
Macaulay, Thomas Babington
Macaulay, Zachary
Machel, Graça
Machel, Samora Moises
Madagascar
Geography and Economy
Society and Cultures
History and Politics (1895-2006)
Madagascar: Early Settlement
Madagascar: Religion in
Madagascar and Western Indian Ocean, History of (Early to 1500)
Madagascar and Western Indian Ocean, History of (1500 to 1895)
Maghili, Muhammad ibn 'Abd al-Karim al-
Maherero, Samuel
Mahfouz, Naguib
Maiduguri
Makeba, Miriam
Malawi
Geography and Economy
Society and Cultures
History and Politics
Mali
Geography and Economy
Society and Cultures
History and Politics
Mami Wata
Mandela, Nelson
Mandela, Winnie
Mansa Musa
Mapondera, Paitando Kadungure
Maputo
Maranke, John
Margai, Milton Augustus Striery
Marrakesh
Marriage Systems
Masekela, Hugh
Maseru
Masks and Masquerades
Northern Africa
Sub-Saharan Africa
Massawa
Mathematics
Mauritania
Geography and Economy
Society and Cultures
History and Politics
Mauritius
Geography and Economy
Society and Cultures
History and Politics
Mbabane
Mbeki, Thabo
Media
Overview
Book Publishing
Cinema
Comic Art
Journalism
Language
Politics
Radio and TV
Religion
Mekki, Aicha
Menelik II
Mengistu, Haile Mariam
Mensah, E. T.

Mernissi, Fatima
Metals and Minerals
Resources
Metallurgy
Iron
Copper and Alloys
Gold and Silver
Military Organizations
History of Military Organizations
National Armies
Colonial Armies
Guerrilla Forces
Mercenaries
Militias
Mirambo
Mkapa, Benjamin
Mobutu Sese Seko
Modernity and Modernization: Antimodern and Postmodern Movements
Mogadishu
Mohammed, Bibi Titi
Mohammed V
Moi, Daniel arap
Mombasa
Mondlane, Eduardo Chivambo
Money
Overview
Colonial Currencies
Commodity Currencies
Exchange Rate Systems
Mongella, Gertrude I.
Monrovia
Moors in African History
Morocco
Geography and Economy
Society and Cultures
History and Politics
Morocco, History of (1000 to 1900)
Morocco and Sub-Saharan Africa
Moshoeshoe I
Mozambique
Geography and Economy
Society and Cultures
History and Politics
Mswati II
Mubarak, Husni
Mugabe, Robert
Muhammad VI
Mukhtar, Sidi al-
Museums
History
Memory
Museveni, Yoweri
Music
Overview
Structures
Islamic
Music, Modern Popular
Overview
Central Africa
Eastern Africa
Egypt
Ethiopia
Northern Africa
Southern Africa
Western Africa
Musical Instruments
Muslim Northern Africa, History of (641 to 1500 CE)
Mutebi II
Mutesa I
Mvemba Nzinga
Mwanga, Kabaka
Myth and Cosmology
Mzilikazi

VOLUME 4

N

Nairobi
N'Ait Atiq, Mririda
Names and Naming
Namibia
Geography and Economy
Society and Cultures
History and Politics
Nandi
Nasser, Gamal Abdel
Nationalism
N'Djamena
N'Dour, Youssou
Neocolonialism
Neto, Agostinho
Ngũgĩ wa Thiong'o
Niamey
Niani

Niger
Geography and Economy
Society and Cultures
History and Politics
Niger River
Nigeria
Geography and Economy
Society and Cultures, Northeast Nigeria
Society and Cultures, Northwest Nigeria
Society and Cultures, Southeast Nigeria
Society and Cultures, Southwest Nigeria
Society and Cultures, Central Nigeria
History and Politics, Northern Nigeria
History and Politics, Southern Nigeria
Nile River
Njinga Mbandi Ana de Sousa
Njoya, Ibrahim Mbombo
Nketia, J. H. Kwabena
Nkrumah, Francis Nwia Kofi
Nongovernmental Organizations
Nongqawuse
Northeastern Africa, Classical Period, History of (1000 BCE to 600 CE)
Northern Africa
Historical Links with Mediterranean
Historical Links with Sub-Saharan Africa
Northwestern Africa, Classical Period, History of (1000 BCE to 600 CE)
Nouakchott
Nubia
Nujoma, Samuel Shafiishuna
Number Systems
Nwapa, Flora
Nyerere, Julius Kambarage

O

Obasanjo, Olusegun
Obote, Milton
Odundo, Magdalene
Ogot, Grace
Ogunde, Hubert Adedeji
Olympio, Sylvanus Epiphanio
Organization of African Unity
Osei Bonsu
Osei Tutu
Oshitelu, Josiah Olunowo
Ottoman Northern Africa, History of (1500 to 1850)
Ouidah

P

Paton, Alan
Peasants
Overview
Central Africa
Eastern Africa
Southern Africa
Western Africa
Pereira, Aristides Maria
Perry, Ruth Sando
Person, Concepts of
Philip, John
Philosophy
Philosophy and the Study of Africa
Photography
Aesthetics and Social Significance
History
Photojournalism
Pilgrimages, Islamic
Plaatje, Sol
Plantation Economies and Societies
Plants
Domestication
Imported Species
Varieties and Uses
Pohamba, Hifikepunye
Pointe-Noire
Political Science and the Study of Africa
Political Systems
States
Chieftainships
Islamic
Popular Culture
Central Africa
Eastern Africa
Northern Africa
Political Ideology
Southern Africa
Western Africa
Port Harcourt
Port-Louis
Porto Novo
Postcolonialism
Prehistory
Central Africa
Eastern Africa
Ethiopia and the Horn
Sahara and Northern Africa
Southern Africa

Western Africa
Prempeh, Agyeman
Pretoria
Production Strategies
Overview
Agriculture
Plow Farming
Hunting and Gathering
Pastoralism
Mining, Modern
Artisan Production
Peripatetic Production
Prophetic Movements
Central Africa
Eastern Africa
Southern Africa
Western Africa
Prostitution
Psychology and the Study of Africa

Q

Qadhdhafi, Muammar
Quaque, Philip
Queens and Queen Mothers

R

Rabat and Salé
Rabemananjara, Jacques
Rabih bin Fadlallah
Radama I
Ramphele, Mamphela
Ranavalona, Mada
Ransome-Kuti, Olufunmilayo
Ravalomanana, Marc
Rawlings, Jerry
Refugees
Religion and Ritual
Religion and the Study of Africa
Research
Overview
Biological Sciences
Social Sciences
Historical Resources
Research Funding
Scholarly Ethics
Réunion
Rhodes, Cecil John
Rouch, Jean
Rwabugiri
Rwanda
Geography and Economy
Society and Cultures
History and Politics

S

Saad, Siti binti
Saadawi, Nawal el-
Sadat, Anwar al-
Sahara Desert
Geography and History
Caravan Routes
Sa'id bin Sultan
Saint Helena
Saint-Louis
Salih, Tayeb
Salt
Samba, Chéri
Sanusi, Muhammad ibn 'Ali al-
São Tomé e Príncipe
Geography and Economy
Society and Cultures
History and Politics
Sarbah, John Mensah
Saro-Wiwa, Ken
Sassou-Nguesso, Denis
Savimbi, Jonas
Schnitzer, Eduard
Schreiner, Olive
Secret Societies
Sekhukhune I
Sembène, Ousmane
Senegal
Geography and Economy
Society and Cultures
History and Politics
Senghor, Léopold Sédar
Serote, Mongane
Sexual Behavior
Seychelles
Geography and Economy
Society and Cultures
History and Politics

Shaaban Robert
Shaka Zulu
Shembe, Isaiah
Shyaam aMbul aNgoong
Sierra Leone
Geography and Economy
Society and Cultures
History and Politics
Sijilmasa
Slave Trades
Atlantic, Central Africa
Atlantic, Western Africa
Indian Ocean
Northeastern Africa and Red Sea
Northern Africa and Sahara
Slavery and Servile Institutions
Overview
Anthropological Perspectives
Colonial
Sudan
Smuts, Jan Christiaan
Sobhuza I and II
Socialism and Postsocialisms
Soga, John Henderson
Soils
Somalia
Geography and Economy
Society and Cultures
History and Politics
Sony Labou Tansi
South Africa, Republic of
Geography and Economy
Society and Cultures
History and Politics (1850-2006)
Southeastern Africa, History of (1600 to 1910)
Southern Africa, History of (1000 BCE to 1600 CE)
Soyinka, Wole
Spirit Possession
Mediumship
Modernity
Sports
Overview
Football
Stanley, Henry Morton
Stevens, Siaka
Stimulants and Intoxicants
Overview
Alcohol
Stratification, Social
Sudan
Geography and Economy
Society and Cultures
History and Politics
Sudan: Wars
Sudan, Eastern, History of (1500 to 1880 CE)
Sudan, Western and Central, History of (1500 to 1880 CE)
Sundjata Keïta
Sunni 'Ali
Susenyos
Suzman, Helen
Swaziland
Geography and Economy
Society and Cultures
History and Politics
Symbols and Symbolism
Overview
Animal

VOLUME 5

T

Taboo and Sin
Tafawa Balewa, Abubakar
Tangier
Tanzania
Geography and Economy
Society and Cultures
History and Politics
Taylor, Charles Gahnhay
Taytu, Empress
Technological Specialization Period, History of (c. 19.000 to 5000 BCE)
Tempels, Placied
Tétouan
Téwodros
Textiles
Theater
Anglophone Central and Eastern Africa
Anglophone Western Africa
Francophone Africa
Northern Africa
Southern Africa
Thuku, Harry
Tijani, Ahmad
Timbuktu

Time Reckoning and Calendars
Tinubu, Madame
Tippu Tip
Togo
  Geography and Economy
  Society and Cultures
  History and Politics
Tombalbaye, François-Ngarta
Touré, Amadou Toumani
Touré, Samori
Touré, Sékou
Tourism
Tracey, Hugh
Trade, National and International Systems
Transportation
  Overview
  Air
  Caravan
  Railways
  River
  Shipping and Ports
Travel and Exploration
  Arab
  Chinese
  European (Pre-1500)
  European (1500 to 1800)
  European (Since 1800)
Tribe and Tribalism
Tripoli
Truth Commissions
Tshombe, Moïse Kapenda
Tubman, William Vacanarat Shadrach
Tunis
Tunisia
  Geography and Economy
  Society and Cultures
  History and Politics
Turabi, Hasan ʿAbd Allah al-
Tutu, Desmond Mpilo
Tutuola, Amos

U

Uganda
  Geography and Economy
  Society and Cultures
  History and Politics
ʿUmar ibn Saʿid Tal (al-Hajj)
United Nations
  Africa in the United Nations
  United Nations in Africa
Urbanism and Urbanization
  Overview
  Prehistoric
  Historic
  Independence Era
  Housing
ʿUthman dan Fodio

V

Van Riebeeck, Jan
Verwoerd, Hendrik Frensch
Vodún

W

Walāta
Warfare
  Overview
  Civil Wars
  Colonial
  Internal Revolts
  Liberation
  National and International
Water and Irrigation
Western Africa, Forest Region, History of (1000 to 1880)
Western and Saharan Africa, History of (600 to 1600 CE)
Western Desert and Margins, History of (1000 BCE to 600 CE)
Western Sahara
Wildlife
  Preservation and Destruction
  National Parks
  Hunting, Sport
Windhoek
Witbooi, Hendrik
Witchcraft
  Overview
  Witchcraft and Christianity
  Witchcraft and Islam
  Witchcraft and Politics
  Witchcraft and Prophetism
  Witchcraft and Wealth
Women
  Overview
  Women and Islam in Northern Africa
  Women and Islam in Sub-Saharan Africa
  Women and Non-Islamic Religion
  Women and Slavery
  Women and the Law
  Women and Theater
  Women and Trade
  Women and Urbanism
  Women in African History
  Widows
World Bank
World War I
World War II
Writing Systems
  African Scripts
  African Languages in Arabic Scripts
  African Languages in Roman Scripts
  Egyptian
  Ethiopic

Y

Yamoussoukro
Yaoundé
Youth
  Overview
  Rural
  Urban
  Movements
  Gangs
  Soldiers
  Youth and Islam

Z

Zambezi River
Zambia
  Geography and Economy
  Society and Cultures
  History and Politics
Zanzibar
Zanzibar City
Zanzibar Sultanate
Zara Yaʿiqob
Zayani, Moha ou Hammou
Zimbabwe
  Geography and Economy
  Society and Cultures
  History and Politics
Zimbabwe, Great
Zomba
Zubayr, Rahma Mansur al-

Appendix A: Chronology (Joseph C. Miller) . . . *5:345*

Appendix B: History Coverage in This Encyclopedia (Joseph C. Miller) . . . *5:359*

Appendix C: Ethnic and Identity Groups (John Middleton) . . . *5:365*

Directory of Contributors . . . 5:413

Thematic Outline of Contents . . . 5:449

Index . . . 5:465



LIST OF MAPS, COUNTRY SUMMARIES, TABLES, AND FIGURES

In the lists included in this section, the country maps and country summaries may be found in the entries of the same name under the "Geography and Economy" and "Society and Cultures" subentries respectively. For example, the map of Algeria will be found in Algeria: Geography and Economy; Algeria's country summary will be found in Algeria: Society and Cultures. The entries where thematic maps, tables, and figures may be found are listed in parentheses after the image titles: i.e., Years of decolonization for countries of Africa (Decolonization); 2:36 means that image may be found in the second volume on page 36.

COUNTRY MAPS/SUMMARIES

Algeria
Angola
Bénin
Botswana
Burkina Faso
Burundi
Cameroon
Cape Verde
Central African Republic
Chad
Comoro Islands
Congo, Democratic Republic of the
Congo, Republic of
Côte d'Ivoire
Djibouti
Egypt, Modern
Equatorial Guinea
Eritrea
Ethiopia, Modern
Gabon
Gambia, The
Ghana
Guinea
Guinea-Bissau
Kenya
Lesotho
Liberia
Libya
Madagascar
Malawi
Mali
Mauritania
Mauritius
Morocco
Mozambique
Namibia
Niger
Nigeria
Rwanda
São Tomé e Príncipe
Senegal
Seychelles

Sierra Leone
Somalia
South Africa, Republic of
Sudan
Swaziland
Tanzania
Togo
Tunisia
Uganda
Zambia
Zimbabwe

THEMATIC MAPS

Most important rock art sites of northern Africa and the Sahara (Art, Genres and Periods: Rock Art, Saharan and Northern Africa) . . . 1:145

Greater Cairo urban research locations (Cairo) . . . 1:296

Years of decolonization for countries of Africa (Decolonization) . . . 2:36

Malaria endemic zone in Africa (Disease: Climate and Disease) . . . 2:108

Eastern Africa and western Indian Ocean (Eastern Africa and Indian Ocean, History of (1500 to 1800)) . . . 2:146

Distribution of savannas before modern land cover (Ecosystems: Savannas) . . . 2:195

Manifestations of micronutrient deficiencies in Africa: Vitamin A deficiency in children, goiter rate in children (lack of iodine) (Food: Nutrition) . . . 2:380

Origins of modern humans (Human Evolution: Origins of Modern Humans) . . . 2:614

The Great Lakes Region, 1000 BCE to 1500 CE (Interlacustrine Region, History of (1000 BCE to 1500 CE)) . . . 3:31

Kinshasa (Kinshasa) . . . 3:131

Ethnic groups around Lake Chad (Lake Chad Societies) . . . 3:194

Language families in Africa (Languages: Overview) . . . 3:219

Northeastern Africa, 1000 BCE to 600 CE (Northeastern Africa, Classical Period, History of (1000 BCE to 600 CE)) . . . 4:67

Selected archaeological sites in eastern Africa (Prehistory: Eastern Africa) . . . 4:210

Pre-colonial Zimbabwe (Southeastern Africa, History of (1600 to 1910)) . . . 4:497

Language distribution in Uganda (Uganda: Society and Cultures) . . . 5:122

Major political and economic centers in northwest Africa, 600 to 1600 CE (Western and Saharan Africa, History of (600 to 1600 CE)) . . . 5:204

TABLES AND FIGURES

The profile of age and status among the Samburu (1958) (Age and Age Organization . . . 1:14

Africa is the world's most aided region (aid as percent of Gross National Income) (Aid and Development: Overview) . . . 1:33

Average growth of gross domestic product per capita, 1975–2004 (Aid and Development: Overview) . . . 1:34

Official development assistance (ODA) in sub-Saharan Africa since independence in the 1960s (Aid and Development: Consequences) . . . 1:37

African regional estimates of maternal mortality, lifetime risk, and number of maternal deaths: 1990 (Childbearing) . . . 1:364

African regional estimates of live births, perinatal mortality rates, and number of perinatal deaths (Childbearing) . . . 1:364

Maternal and fetal outcome in booked healthy women, booked women with prenatal complications, and unbooked emergencies; Zaria, Nigeria, 1976–1979 (Childbearing) . . . 1:367

Fertility and infertility in Africa (continental countries), 2000–2005 (Demography: Fertility and Infertility) . . . 2:46

Mortality indicators in Africa and African regions, 1950–1955 and 1985–1990 (Demography: Mortality) . . . 2:50

Mortality indicators in Africa and African regions, 1985–1990, 1995–2000, and 2005–2010 (Demography: Mortality) . . . 2:51

African demography 2005 (Demography: Population Data and Surveys) . . . 2:53

Common infectious diseases in Africa and their sensitivity to climate (Disease: Climate and Disease) . . . 2:107

Selected educational statistics for sub-Saharan Africa, 1960–2000 (Education, School: Overview) . . . 2:202

Gross enrollment in the Gambia, Ghana, Liberia, Nigeria, and Sierra Leone, 2002–2003 (Education, School: Anglophone Western Africa) . . . 2:211

Primary pupil-teacher ratio in the Gambia, Ghana, Liberia, Nigeria, and Sierra Leone, 2002–2003 (Education, School: Anglophone Western Africa) . . . 2:212

Educational spending in the Gambia, Ghana, Liberia, Nigeria, and Sierra Leone, 2002–2003 (Education, School: Anglophone Western Africa) . . . 2:212

Percentage changes in GDP per capita, and electricity consumption in sub-Saharan Africa and electricity consumption in the world (Energy: Electrification) . . . 2:267

Electrification rates in selected sub-Saharan African countries (Energy: Electrification) . . . 2:267

Dissemination of improved household woodstoves in sub-Saharan Africa (Energy: Electrification) . . . 2:270

GNP per capita and cost of household solar PV system (Energy: Electrification) . . . 2:271

Stunting trends, children 6 to 36 months, selected African countries (Food: Nutrition) . . . 2:379

Possible evolutionary history of the genus Homo over the last two million years (Human Evolution: Origins of Modern Humans) . . . 2:617

Mean position of the intertropical convergence zone (ITCZ) (a) in January and (b) in July (Hydrology) . . . 2:630

Mean annual rainfall (a) and seasonal distribution of rainfall (b) for a transect of latitude in West Africa (Hydrology) . . . 2:631

Example of a skewed distribution (Hydrology) . . . 2:632

Polygyny, marriage age, and household size: east-west differences (Kinship and Affinity) . . . 3:136

Four basic African descent systems (Kinship and Descent) . . . 3:142

The distinction between parallel and cross-cousins (Kinship and Descent) . . . 3:145

"Crow"-type system, male ego, matrilineal descent (Kinship and Descent) . . . 3:145

"Omaha"-type system, female ego, patrilineal descent (Kinship and Descent) . . . 3:146

Land tenure systems (Land: Tenure) . . . 3:201

Branches of Niger-Congo compared with western Sudan (Languages: Niger-Congo) . . . 3:231

Language classifications of Niger-Congo (Languages: Niger-Congo) . . . 3:232

Greenberg classification of Nilo-Saharan languages (Languages: Nilo-Saharan) . . . 3:234

Bender classification of Nilo-Saharan languages (Languages: Nilo-Saharan) . . . 3:235

Ehret classification of Nilo-Saharan languages (Languages: Nilo-Saharan) . . . 3:236

The currencies of Africa (Money: Exchange Rate Systems) . . . 3:586

Classification of exchange regime in Africa (Money: Exchange Rate Systems) . . . 3:587

Cereal yields in Morocco from 1961 to 2004, hectograms per hectare (Hg/Ha) (Morocco: Geography and Economy) . . . 3:595

Development indicators for the Maghreb, 2003–2004 (Morocco: Geography and Economy) . . . 3:595

Major cultivated plants of sub-Saharan Africa (Plants: Domestication) . . . 4:156

Estimated volume of the transatlantic slave trade by African region and half-century (Slave Trades: Atlantic, Central Africa) . . . 4:425

Trans-Saharan slave trade, 650–1900 (Slave Trades: Northern Africa and Sahara) . . . 4:440

Divisions of a typical Konso day (Time Reckoning and Calendars) . . . 5:53

Main agricultural activities on the Konso calendar (Time Reckoning and Calendars) . . . 5:53

Auspicious and inauspicious months of the Konso year (Time Reckoning and Calendars) . . . 5:54

Time reckoning by age-sets (Time Reckoning and Calendars) . . . 5:55

Lugbara categories of social space and time (Time Reckoning and Calendars) . . . 5:58

Percentage of population living in urban areas: 1970, 1980, 1994, and 2025 (Urbanism and Urbanization: Overview) . . . 5:137

Percentage of population growth in rural areas and urban growth: sub-Saharan countries with at least half of their population growth in rural areas (Urbanism and Urbanization: Overview) . . . 5:138

Percentage of population in urban areas, selected years (Urbanism and Urbanization: Overview) . . . 5:139

Partial alphabets and sample syllabaries for selected languages: Bassa, Coptic, Fula, Manding, Oberi Okaime, Somali, Wolof, Barnum, Ethiopic, Kpelle, Loma, Menda, and Vai (Writing Systems: African Scripts) . . . 5:274

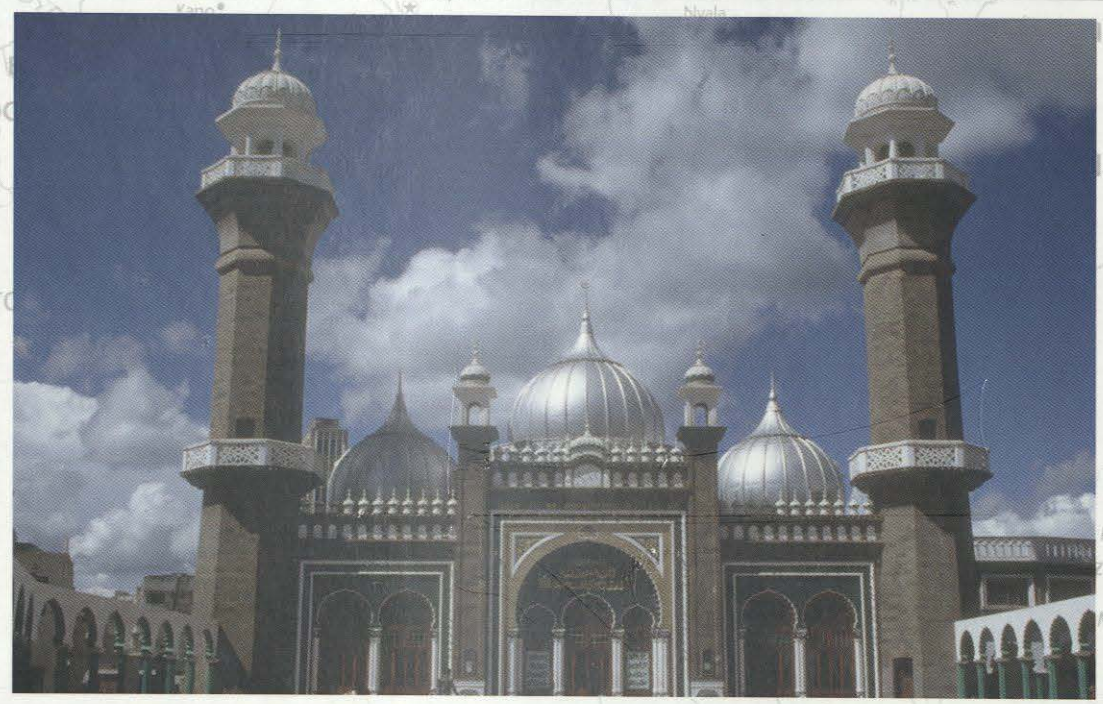
Some representative graphic systems for Nsibidi (Nigeria), Tuconasona (Angola), and Gicandi (Kenya) (Writing Systems: African Scripts) . . . 5:276

EDITOR IN CHIEF'S PREFACE

This *New Encyclopedia of Africa* is the successor to the *Encyclopedia of Africa South of the Sahara* that was conceived in 1991 by the late Charles E. Smith of Simon & Schuster and was eventually published by Charles Scribner's Sons of New York in 1997. It became the standard four-volume encyclopedia of Africa: earlier works were either too short, too limited in content, old-fashioned, or out of print. It was obvious that a million and a half words could not include everything known about Africa south of the Sahara, at the time usually referred to as "Black Africa." Information changes continually and classifications alter with amazing speed: our original plans required continual rethinking as to approach, structure, content, length of entries, and choice of authors. But we were able to set out coherently what was at the time generally known and accepted about human endeavor and achievement in Africa south of the Sahara. Today and in future years other definitions, classifications, and interpretations have replaced and will continue to replace both those of 1997 and those of today.

We have now produced a new, larger, and broader encyclopedia, the *New Encyclopedia of Africa*, again under the Charles Scribner's Sons imprint. This encyclopedia includes coverage of northern Africa, and thus the entire continent, in both space and history; is some two million words in length; and has five volumes. The original *Encyclopedia of Africa South of the Sahara* was prepared and published not long after the formal end of the colonial interlude, when colonial overrule and the Cold War were still very much part of the experience of its inhabitants. The *New Encyclopedia of Africa* is prepared and published only ten years later, but Africa and the world around it are very different now from what they were then, and this encyclopedia is very different in intention, viewpoint, and philosophy from its predecessor. Some of the situations and problems of African peoples today are longstanding while others are new; some have been classified as solely "African," others as introduced by external interference or aggressive commercial or military exploitation. In both cases there have been deep and complex changes in the idea of "Africa," of how both Africans and non-Africans have envisaged its peoples and their continent as Africa has become a more central part of the world. In V. Y. Mudimbe's words the "inventions" and "ideas " of "Africa" are different today from what they were a few years ago; the analysis of these differences and of the idioms and ambiguities by which they are

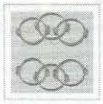
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VOLUME 2

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DA GAMA, VASCO. *See* **Gama, Vasco da.**

DAKAR. Dakar stands as the most populous city of the Republic of Senegal, with more than 1 million people in the city itself, or approximately 10 percent of the national population, and nearly 2.5 million residents in the urban area, according to 2004 figures. As the westernmost point on the African continent, Dakar serves as a gateway between West Africa, Europe, and the Americas. A rocky plateau on the Cape Verde peninsula, Dakar gained prominence in the twentieth century as the capital of French West Africa and one of the colony's most important commercial ports. Members of the Lebou ethnic group originally inhabited this region. They gave the fishing village the name Ndaxaru.

A French settlement had grown on Gorée Island, off the coast of the peninsula, since the seventeenth century. In the 1850s, officer Pinet-Laprade developed a plan for building a model colonial city. He envisioned Dakar as the new capital of the African empire and the most strategic location for commercial expansion in West Africa. In 1857 the governor approved of plans to pursue acquiring land for France and constructing a fort at Dakar. In addition, a steamship company acquired the rights to establish a route between France and Brazil with a stopover in Dakar. They began the construction of a new sea port to accommodate transatlantic travel. By the end of the nineteenth century, France completed plans to construct a railway linking Dakar to Saint-Louis, the Atlantic port city along the Senegal River. In 1902 France transferred the headquarters of the Government General of French West Africa from Saint-Louis to Dakar. This marked the end of the phase of territorial conquest and the beginning of the consolidation of French colonial rule.

The population of Dakar changed significantly in character between 1850 and 1960. The Lebou were not forcibly removed but remained on the outskirts of the plateau, since African housing was prohibited in that part of town. When a 1914 cholera epidemic swept through the town, African housing was burned and the inhabitants removed to an outlying village called Medina. French settlement increased significantly in the period between World War I and World War II. French shopkeepers, professionals, and agents for commercial firms moved to the city. Increasingly, Lebanese immigrants settled in Dakar and opened retail businesses making it the town with the largest number of Europeans and Lebanese in West Africa. The plateau grew with the creation of a Catholic cathedral, administrative buildings, hospitals, schools, and European residences. Residential segregation became a feature of urban planning, however. After World War II economic expansion led to the creation of middle- and upper-class neighborhoods along the coastal cornice beyond the Medina. With the end of colonial rule in 1960, Dakar became the capitol of the Republic of Sénégal. In the twenty-first century the city faces

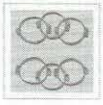
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VOLUME 3

JOHN MIDDLETON, *Editor in Chief*

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Volume 3

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New Encyclopedia of Africa

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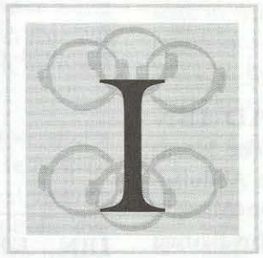
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IBADAN. Ibadan, the capital of the southwestern Nigerian state of Oyo, reflects both its traditional and its modern heritages. It has indigenous quarters, where the descendants of the nineteenth-century Ibadan warriors live, and modern sections, occupied largely by the elite attracted to the city by business. The city's growth since the 1980s has been rapid, and the population in 2000 was estimated at more than 3 million. As a result of such rapid growth, the city' ability to provide services has been severely strained, and unemployment is high.

The city originated as a military camp about 1829. In the following years Ibadan became the most powerful city-state in Yorubaland. Unlike other Yoruba towns, where upward mobility depended on hereditary status, Ibadan created an open society where advancement depended on talent. The system attracted many people with administrative and military skills.

Ibadan achieved a memorable victory in 1840 when, at a battle near Osogbo, it checked the expansion of Fulani power based in Ilorin to the north. Ibadan subsequently saw itself as the savior of Yorubaland. Ibadan established its hegemony over eastern Yorubaland between 1851 and 1855. However, by 1877 the resentment of Ibadan's oppressive rule had generated an anti-Ibadan alliance which precipitated the Kiriji War. Peace was not achieved until the British intervened in 1886. In 1893 the British imposed a treaty of friendship on Ibadan, which was subsequently absorbed into the colonial state.

In spite of the military threat of Muslim Fulani expansionism following the Sokoto jihad, Islam took root firmly in the mid-nineteenth century, preceding Christianity by a few decades. The development of Western education among the indigenous population of Ibadan has been slow until the early twenty-first century. Politics in the city has a volatile character. Most of the successful politicians have been demagogues.

The majority of the people of Ibadan have been, and still are, peasant farmers, self-employed traders, and craftsmen. A few work as clerks and laborers for the government and for business houses. Modern Ibadan is regarded as the intellectual center of Nigeria. Its university, established by the British in 1948, was the first in Nigeria and is respected worldwide. The colonial administration provided railways and an airport, while self-government in the 1950s brought radio and television stations and industries. Markets such as Oje, Agbeni, and Oja'ba are very important for the sale of every conceivable kind of locally made cloth, beads, and consumer items.

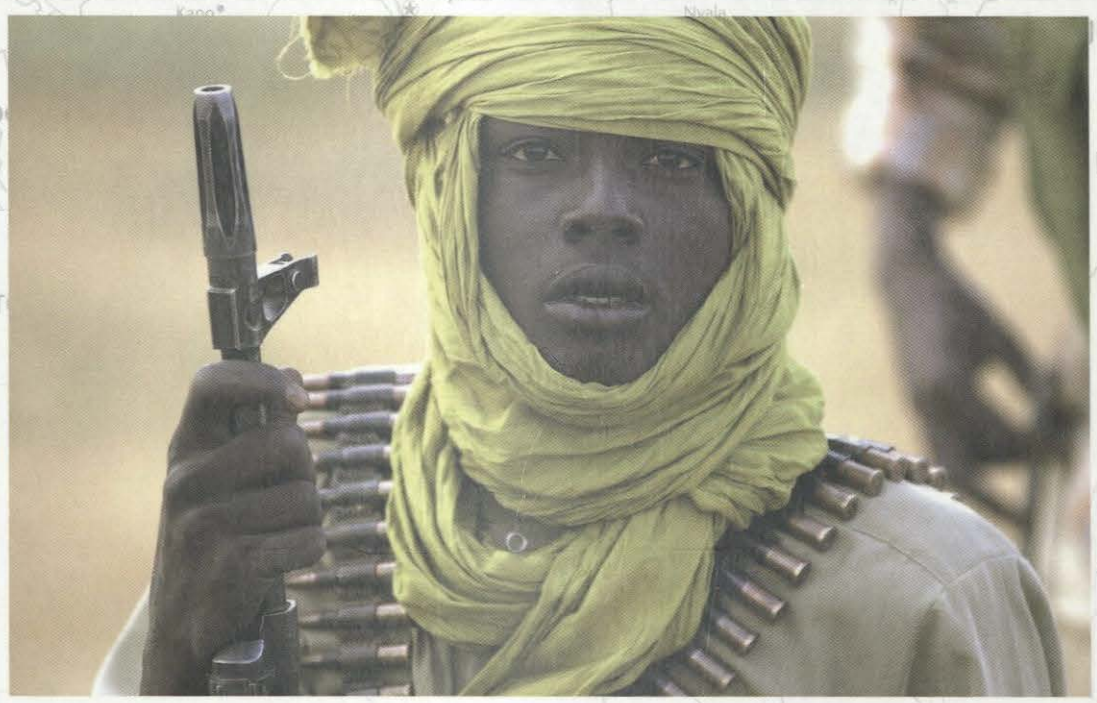
See also **'Abd al-Qādir; Nigeria.**

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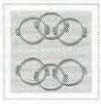
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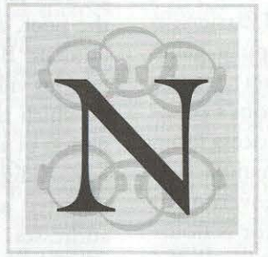
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NAIROBI. Nairobi, the capital of Kenya, is the largest city in Africa between Cairo and Johannesburg. It is also the financial, commercial, communications, and tourist center of eastern Africa, famous as the high-rise backdrop to viewing rhinos and lions at the national game park fifteen minutes from the city center.

Nairobi was founded in 1899 as a convenient stop for the 32,000 Indian laborers and British engineers building the railroad from Mombasa to Lake Victoria. They erected a tent camp 317 miles along the line, and the settlement took its name from a nearby Maasai watering hole. A railway yard and depot were set up, and the camp grew into a small town. In 1905 Nairobi became the capital of the British East Africa Protectorate.

During the first decades of the twentieth century, Nairobi grew as a frontier town and commercial center. Indian merchants, some of whom had been laborers on the rail line, set up bazaars, and Gikuyu people from the surrounding highlands brought agricultural goods to sell. White settlers also came, many of them from the English country set, attracted by the fertile farmlands, temperate weather, and social license epitomized by the scandalous Happy Valley community of British and American settlers. Big-game hunting brought the first tourists to the area, including U.S. President Theodore Roosevelt (1858–1919), who visited in 1909. Roosevelt, white settlers, and adventurers stayed in the Norfolk Hotel, an enduring landmark that still exudes the romanticism attributed to it by writers such as Karen Blixen (1885–1962). A suburb of Nairobi, Karen, takes its name from this illustrious former resident.

As the Gikuyus became a greater urban force, they began to organize politically, especially because their families' lands were being taken by white farmers. Violence ensued after World War II in the form of the Mau Mau revolt. During the state of emergency declared by the British governor in 1952 in response to scattered violence and ubiquitous rumors, thousands of Africans were arrested in a sweep of Nairobi and sent to de facto refugee detention camps in the countryside or detained in the town. The city lived under severe security procedures until the end of the emergency in 1959.

Kenya became independent in 1963, and under the conservative government of Jomo Kenyatta, commerce flourished and the capital grew. In the 1970s, the population of Nairobi increased by 4 percent a year, far outpacing available housing. Shantytowns sprang up around the city. Although Kenyatta and his successor, Daniel arap Moi, made efforts to encourage the building of permanent housing, the official response (especially under Moi's rule) was often to bulldoze the squatters' camps. Moi's successor, Mwai Kibaki, has committed himself to furthering the city's growth.

In the 1990s, the shantytowns were not apparent to the many thousands of tourists who passed through Nairobi each year. Instead, many were struck by the cosmopolitan nature of the modern downtown. Cafés, bars, bookstores, discos, museums, and a university are sprinkled among the

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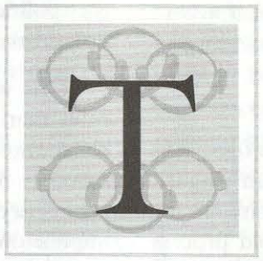
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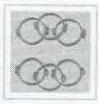


TABOO AND SIN. The general idea of sin does not present any particular problem in comparative religion. A sin is a wicked act that transgresses the laws of God. Its contrast sets are crime, a wicked act which incurs the penalty of law, and vice, a disapproved habit of life that may lead to sin and lawbreaking. Sins are not usually illegal, and, vice versa, breaking the law is not necessarily sinful. Vice is a moral term; crime is defined and punishable by law; sin is defined in religious doctrine. It is a deliberate act, committed knowingly, and it has a clear moral content. *Taboo* is a Polynesian word that means a forbidden action or a general prohibition against touching or approaching a thing. For example, in Polynesia it was taboo for anyone to touch the head of a chief, even by mistake. Food and sex taboos are important African examples. Like sin, taboo is also a term for a transgression, but unlike sin, the moral content of the rule may be hard to see.

Sinners may be seen to prosper. If they sin and repent, they may be forgiven and get away scot free, or if they do receive divine punishment it may be postponed to the hereafter. Theories of sin vary according to the theory of the person: in some religions people are reincarnated from previous existence, in which case they may be expiating past sins, or they may carry with them a predetermined tendency to sin. Medieval Christianity paid much attention to divine retribution in the afterlife, developing descriptions of hell, purgatory, and heaven in terms of a perfectly just and exact divine retribution for vice and virtue. Repentance should lead to purification administered in priestly rituals. The theology of sin is clearly a means of social control.

The idea of taboo also controls moral behavior, but the control is depersonalized: it is not linked inherently to any doctrine of personality or to afterlife or prenatal existence. It tends to be focused on a forbidden intrusion into a sacred place or a forbidden contact. In central Africa taboos protect pregnant women and small babies from even indirect contact with adulterers: an adulterer who eats food cooked on the same fire or who shares salt with the mother endangers the life of the child. In this case the taboo breaker is the woman putting herself or her child at risk, and the adulterer seems to go unpunished. More generally, taboo breakers can expect to be punished in their lifetime. As with sin, the punishing effects may fall on the individual, or on his or her kin, or on the whole community. This part of the belief mobilizes other people to monitor correct behavior. Neighbors are going to be affected if a taboo is broken, and so they take an interest in its being kept.

Repentance is not necessary for canceling broken taboos, because intention is not involved. Whether the act was deliberate or inadvertent, there has to be some way to expiate it, a way to cancel its effects. Purification in both sin and taboo is a ritual that reintegrates the offender into the community. Both sin and taboo, to that extent, are liable to be treated as matters of public concern and seen as offences against the community which has been endangered. Among the Leele of Zaire



INDEX

Page numbers in boldface refer to the main entry on a subject. Page numbers in italics refer to illustrations, figures, and tables. Number preceding colon (:) indicates volume in which entry appears. Overviews of subjects and peoples and profiles of countries are listed as the first subhead below the main headings.

A

À l'ombre du Baobab, **3:**519
Aăr'a Ya'eqob, **1:**414
Aas, Amr ibn al-, **3:**40
Aba Women's War (1929), **2:**448–449
Ababda (Ababa), **5:**367
Abacha, Sani, **1:**214; **4:**52
  corruption under, **2:**178
  hoarding by, **5:**192
  Obasanjo, Olusegun, opponent of, **4:**85
  Soyinka on, **5:**33
Abakua secret society, **4:**381
  diasporas and, **2:**85–86, 91
Abalokole movement, **4:**267–268
Abanziri
  overview, **5:**367
  in Central African Republic, **1:**341, 343
Abarambo, **5:**367
Abath al-aqdâr (Mahfouz), **3:**451
Abbas, Hisham, **3:**657
Abbass, Bonfoh, **5:**67
Abbe. *See* Abe
Abbèbè, Ayaléw, **3:**659
Abbey. *See* Abe
Abboud, Ibrahim, **3:**189; **4:**536
'Abd al-Qādir, **1:***1,* **1–2,** 447; **3:**61, 464; **4:**99
  army of, **5:**183–184
  prophetic movement of, **4:**277
'Abd al-Rahmān al-Sa'dī, **2:**563
'Abd al-Rahmān al-Suyūtī, **2:**563
'Abd Allah Hasan, Muhammad ibn (Mad Mullah of Somalia), **3:**61
'Abd Allahi, **1:**31
Abdalla, Abdilatif, **3:**387
Abdalla, Ishmail, **2:**532
Abdalla, Mohamed Said. *See* Abdulla, Muhammed Said
Abdallah, Ahmed, **1:**361, 362
Abdallah, Mohammed ben, **5:**32, 33
Abdalwadids, **3:**679; **4:**95
Abdel-Rahan, Shaykh Omar, **3:**45
Abdillahi, Jabiru, **3:**372
Abduh, Muhammad, **2:**259; **3:**21, 47, 65
Abdulla, Muhammed Said, **3:**342, 372; **4:**191
Abdulla Salim Fisi (Asinya), **4:**191
Abdullah, F. M., **2:**382
Abe
  overview, **5:**367
  in Côte d'Ivoire, **1:**522
Abel, Antoine, **3:**399
'Abdullah ibn Yasin al-Gazuli, **5:**205
Abeokuta, **1:2**
  Tinubu in, **5:**59
  Women's Union, **4:**298–299
Abessole, Mba, **2:**426
Abiam, Nana Danso, **3:**669
'Abid al-Jabri, Mohamed, **3:**66
Abidjan (Côte d'Ivoire), **1:2–3**
  architecture, **1:**119
  as colonial city, **5:**151
  lagoons ecosystems and, **2:**185
  port construction, **1:**453
  prostitution, **4:**282
Abidji, **1:**522
Abiodun, Christina, **5:**249
Abiola, Moshood, **1:**214; **4:**57
ABIR company, **1:**513
abolitionism, **4:**447–448
  education and, **2:**216
  emancipation *vs.*, **2:**287
  Equiano in, **2:**286–290
  and Indian Ocean slave trade, **4:**432–433
  Macaulay, Zachary, and, **3:**425
  and Red Sea slave trade, **4:**438
  and trans-Saharan slave trade, **4:**438, 442
Abomey kingdom, **1:**235, 451
Abonwa. *See* Aburé
Aborigines' Rights Protection Society (Gold Coast), **1:**20, 340; **4:**373
abortions, **1:**365
  and infertility, **1:**368; **2:**45, 48
Abouré. *See* Aburé
Aboure language, **4:**80
Abouzeid, Leila, **1:***3,* **3–4; 3:**346
Abraha, **2:**349
Abraham, Willie E., **4:**134
Abrahams, Peter, **3:**385
Abranches, Henrique, **3:**404
Un abrégé de l'ethnohistoire du Rwanda (Kagame), **3:**87
Abron (Abrong)
  overview, **5:**367
  in Côte d'Ivoire, **1:**522
  in Ghana, **2:**472

catechist, role of, **1:**384
"Une catégorie de l'esprit humaine: La notion de la personne, celle de moi" (Mauss), **4:**121
caterpillars as food source, **4:**162
Catholic Charismatic Renewal, **5:**228
Catholic Mission to Central Africa, **1:**404
Catholic Relief Services, **1:**389; **4:**65
Catholics. *See* Roman Catholic Church
cattle, **3:**407, 410–411
  architecture for, **1:**165
  in art, **1:**157
  in Bénin, **1:**229
  as bridewealth, **4:**230; **5:**261
  in Burkina Faso, **1:**229–230
  in Cameroon, **1:**302, 303
  as capital, **1:**319
  in Central African Republic, **1:**346
  in Chad, **1:**357
  as collateral, **2:**34
  commercial production of, **4:**246
  as currency, **3:**584, 585
  in Democratic Republic of the Congo, **1:**494
  domestication of, **2:**164, 586
  early culture of, **1:**21
  in Egypt, **2:**255
  and exchange, **2:**394
  grain agriculture and, **1:**24
  in Guinea, **2:**500
  horn sculpture, **1:**202
  in Kenya, **3:**98
  in Lesotho, **3:**284
  in Madagascar, **3:**429, 440
  market in Maiduguri, **3:**452
  in Nigeria, **4:**40
  pastoralists and, **4:**244
  prehistoric in Sahara and northern Africa, **4:**217–218
  production strategies and, **4:**227
  ritual significance, **3:**410
  in rock art, **1:**142, 143, 144, 146, 147, 162
  in Rwanda, **4:**348
  savanna ecosystems and, **2:**194, 197
  sleeping sickness in, **2:***104;* **5:**200
  in Somalia, **4:**471
  in southeastern Africa (1600 to 1910), **4:**495
  taboos about selling, **3:**579–580
  in Tanzania, **5:**9
  in technological specialization period, **5:**22
  western and Saharan, **5:**204
  wetlands and, **5:**196
  in Zimbabwe, **5:**331, 332
  in Zimbabwe, Great, **5:**339
cattle-keeping societies, customs of, **3:**245
cattle tax, **4:**486
Catumbela River, **1:**74
cavalry forces, **5:**175–176
  in African armies, **3:**550–551
  Sahel, **4:**172
Cavazzi, Giovanni Antonio, **3:**632
Cawl, Faarax M. J., **3:**374
Ceddo (film, Sembène), **2:**374
Celenko, Theodore, **1:**184–185
cell phones. *See* telephones
Celliers, Jan, **3:**381
CEMAC. *See* Communauté Économique et Monétaire de l'Afrique Centrale
cement industry
  in Bénin, **1:**230
  in Dakar, **4:**386
  in Kenya, **3:**98
  in Lusaka, **3:**420
  in Maputo, **3:**479
  in Mombasa, **3:**574
  in Republic of Congo, **1:**507
  in senegal, **1:**453
cement sculpture, **1:**349
censorship
  in Equatorial Guinea, **2:**284
  and media, **3:**525
  music and, **4:**184
  of popular musicians in North Africa, **3:**662
  self-censorship in journalism, **3:**520
  in South Africa, **3:**378, 384
censuses, **2:**42, 53–57
  in Liberia, **3:**297
  sub-Saharan, **2:**53–54
Center for Arabic Education (Agege), **3:**4
Center for Disease Control and Prevention, **5:**214
Center for International Forestry Research, **2:**265
Centers for Disease Control (CDC), **2:**120
central Africa
  art, **1:**151–156
  and Atlantic slave trade, **4:**421
  concessionary companies in, **1:**482
  education, **2:**204–207, 213–215
  higher, **2:**231–232
  ethnicity in, **2:**319–328
  European settlers in, **3:**11
  extracted commodities, **1:**324
  forest cover, **2:**395
  Islam in, **3:**53–57
  music, **3:**649
  peasants in, **4:**104–107
  physical characteristics of people in, **2:**621
  popular culture in, **4:**187–189
  rainfall in, **2:**630
  state formation in, **4:**172
  textiles, **5:**26
  urbanization in, **5:**139–140
Central African Commerce Society, **2:**138
Central African Customs and Economic Union (UDEAC), **1:**346
Central African Economic and Monetary Community (CEMAC), **1:**300
Central African Federation, **1:**437; **3:**10; **5:**336
  civil disobedience campaign against, **3:**420
  immigration of South Africans of European descent, **3:**11
  protests against, **3:**459
  undermining of, **4:**324
Central African Power Corporation, **5:**196
Central African Republic, **1:**340–349
  profile, **1:**344
  Arabic in, **3:**225
  and CFA franc, **3:**577, 585
  under Domitien, **2:**138
  Douala in trade of, **2:**138
  early iron-smelting, **3:**544
  education, **2:**217
  equatorial rain forests conservation, **2:**401
  geography and economy, **1:340–342**
  history and politics, **1:345–349**
  infertility in, **2:**47
  language policy, **3:**212
  Libya's support of repressive regime in, **3:**311
  literature, **3:**391–392
  map, **1:***341*
  as member of the Monrovia Group, **4:**91
  society and cultures, **1:342–345**
  system of government, **3:**261–262
Central Cattle Pattern, **4:**500
Central Kalahari Game Reserve, **2:**340–341
Central Stela Park (Aksum), **1:**56
central Sudanic languages, **3:**221
Centre 4 TV Medical Drama (radio drama), **3:**528
Centre for Cooperative Research and Training (Rwanda), **4:**65
Centre for Heritage Development in Africa, **3:**626
Centre National des Recherches Scientifiques (Paris), **4:**319, 344
Cepeda, William, **2:**83
ceramics, **1:349–352**
  in Adulis, **1:**8
  agriculture and, **2:**588
  in Aksum, **1:**57
  archaeological classifications of, **1:94–95**
  in architecture, **1:**115
  artisan production in, **4:**250
  in Bamako, **1:**215
  central African, **1:**151, 154
  Chinese, **2:**597
  Christian pilgrimage, **1:**111–112
  dead remembered in, **4:**138–139
  early, **2:**583, 593
  in Egypt, predynastic, **2:**241, *242*
  in Equatorial Guinea, **2:**282
  in Ethiopia, **2:**303
  in Madagascar, **3:**440
  northern Africa, **1:**167, 168
  Odundo, Magdalene, and, **4:**87
  prehistoric, **4:**208
    Sahara and northern Africa, **4:**217–218
    in western Africa, **4:**223
  in the Sahel, **5:**208–209
  southern African, **1:**169–170; **4:**499–500
  Swahili, **2:**149
  technological specialization period, **5:**22
  trade
    early, **2:**593
    imports of Chinese porcelain, **3:**447
    trans-Saharan, **4:**360
Le Cercle des représailles (Kateb), **3:**93
Cercles des Amitiés Françaises, **5:**62, 66
Certenza (journal), **3:**403
Cerulli, Enrico, **4:**254
Cervantès, Ignacio, **2:**83
Césaire, Aimé, **1:***352*, **352–353**; **3:**21; **5:**37
  in Afrocentrism, **1:**10
  influence on Frantz Fanon, **2:**361
  in Négritude, **4:**132–133
  postcolonialism and, **4:**207
Cesars, Hendrik, **1:**212
Cesars, Pieter, **1:**211–212
C'est le soleil qui m'a brûlée (Beyala), **3:**351
Cetshwayo kaMpande, **1:***353*, **353–354**, 431
Cewa. *See* Chewa
CFA franc, **3:**577–578, 582, 585–586
  devaluation, **1:**520; **3:**587
  meaning of name, **3:**577
cha'abi music, **3:**661
Chaamba, **4:**357
Chad, **1:354–363**. *See also* French Equatorial Africa
  profile, **1:**360
  Arabic in, **3:**225
  army, **3:**553
  censuses, **2:**54
  and CFA franc, **3:**577, 585
  Darfur war and, **4:**529
  under Déby Itno, **2:**35
  Douala in trade of, **2:**138
  education, **2:**217
  Frolinat movement, **2:**496
  geography and economy, **1:354–358**
  history and politics, **1:361–363**
  human evolution in, **2:**583–584
  internal conflicts, **5:**192
  interstate wars, **5:**192
  Islamism in, **3:**62
  language policy, **3:**212
  Libyan military defeat in war with, **3:**310
  map, **1:***355*
  as member of the Monrovia Group, **4:**91
  Nigeria and, **4:**45
  oil industry, **2:**176–177
  plow farming in, **4:**240
  refugees in, **4:**305, *305*
  rural population in, **5:**138–139
  society and cultures, **1:358–361**
  spread of Arabic to, **3:**225
  Sudanese intervention in, **5:**178
  under Tombalbaye, **5:**67–68
Chad, Lake, **4:**541
  desertification and, **2:**65, 66
  flooding around, **5:**195
  management plan for, **2:**631–632
  pastoralism around, **5:**207
  shrinkage of, **2:**586
  as trade port, **5:**204
Chad Basin, **4:**42
Chadic languages, **3:**218, 219–220, 223
Chaga. *See* Chagga
Chagga
  overview, **5:**376
  chiefs and colonial authority, **1:**465
  divination among, **2:**130
  storage buildings, **1:**165
  in Tanzania, **2:**332; **5:**10
chaikhas, **3:**660
Chaka (Mofolo), **3:**360, 384
Chakali, **2:**470
Chakossi
  overview, **5:**376
  in Ghana, **2:**470
Chakuamba, Gwanda, **3:**460
Chala, **2:**470
Chalbi Desert, **2:**188
chalk in Central African Republic, **1:**346
Challenge Cup '67 (Adé), **1:**7
The Challenge of Africa (Busia), **1:**290
Chama Cha Mapinduzi (Tanzania), **2:**11; **3:**247, 589; **5:**14
Chamba
  overview, **5:**376
  in Nigeria, **4:**43, 49
  secret cult among, **4:**380
Chamberlain, Joseph, **1:**443; **4:**54
Chambeshi flats, **5:**309
Chami, Felix, **1:**93; **3:**23, 447
Champion, A. W. G., **3:**86
Champollion, Jacques-Joseph, **1:**95
Chamus. *See* Njamusi
Changamire, **2:**598
Changamire state, **4:**495
Changana basketry, **1:**197
Changes (Aidoo), **1:**54
Channel Africa, **3:**527
chant, **1:**486
Un chant écarlate (Bâ), **1:**211; **3:**356
Chantal Radimilahy, Marie de, **3:**442
Chao Ju-Kua, **5:**97–98
charcoal, **2:**263; **4:**160
  and deforestation, **2:**406
  reliance on, **2:**266
  seller in Mathare Valley, **5:***162*
  sustainable production, **2:**270
  urbanization and, **2:**265
  use in western Africa, **2:**409
Chargeurs Reunis shipping line, **5:**91
Charismatic Singers, **3:**668
Charley, Dele, **5:**34
chartered companies, **1:**481–482
Charton, Albert, **5:**37
Charwe, **5:**263
chat (drug), **2:**296–297
Chattering Wagtails of Mikuyu Prison (Mapanje), **3:**334
Chaudhuri, K. N., **3:**446
Chawai, **5:**376
Chaza, Mai, **2:**450
Chazal, Malcolm de, **3:**398
Chazan, Naomi, **4:**170
Che Guevara, Ernesto
  in Congo-Kinshasa, **3:**556
  Kabila, Laurent Désiré, and, **3:**84–85
Chebaa, Mohamed, **1:**168
Chedid, Andree, **3:**333
Chege, Michael, **4:**170
Cheke. *See* Gude
Chekiri. *See* Itsekiri

Luvale people
  Zambezi River settlements, **5:**307
  in Zambia, **5:**318
Luyha (Luyia), **3:**99
Lwalwa masks, **1:**153
Lwangu (Loango) town map, **1:**336–337
Lweku, Philip. *See* Quaque, Philip
Lwoo, **5:**393
Ly, Ibrahima, **2:**442
Lyautey, Louis-Hubert, **5:**329
  influence on Belgians, **1:**433
  on medicine and colonization, **2:**542
  tache d'huile doctrine, **1:**449
Lyelas. *See* Lilse
lymphatic filariasis, **2:***107t,* 109
lyrics, **3:**336
Le lys et le flamboyant (Lopès), **3:**395
Lyttelton, Alfred, **5:**211
Lyttelton Constitution (Nigeria), **4:**56
Lyuo, **3:**580

M

M-net, **5:**288
Ma' al-'Aynayn, **4:**359
Ma Grand-mère bantoue et mes ancêtres les Gaulois (Lopes), **3:**395, 415
Maa language, **5:**9
Maadi-Buto (Egypt), **2:**241, 242
Maana Faay (Afrax), **3:**374
Maasai
  overview, **5:**393
  adultery, **2:**447; **4:**399
  age groups, **1:**17–18
    and polities, **2:**486
  architecture, **1:**165
  beadwork, **1:**159
  eviction of herders from Mkomazi Game Reserve in Tanzania, **2:**404
  female genital mutilation, **3:**29
  initiation, **2:**201, 445; **3:**26
  in Kenya, **2:**331; **3:**99–100, 105
    intermarriage with the Kikuyu, **3:**100, 104
    trade with the Kikuyu, **3:**104
  novels about, **4:**192
  production strategies of, **4:**227
  prostitution among, **4:**280–281
  salad servers, **1:**201
  shields, **1:**161
  in Tanzania, **5:**9–10
  tourism and, **5:**74
Maasai language, **3:**221
Maasai Mara game park, **4:**2
  deforestation and, **5:**212
Maathai, Wangari, **3:**107, *423,* **423–424; 5:**265
Maba, **1:**359
Mabackou, Alain, **3:**396
Maban. *See* Meban
Mabasa, Noria, **1:**170
Mabille, A., **3:**376
Maboee, A. T., **3:**377
Mabogunje, Akin, **2:**455
Mabunda, Daina, **1:**172
macabo, introduction of, **2:**166
Macaulay, Herbert Samuel Heelas, **1:**208; **3:424**
Macaulay, Thomas Babington, **3:***424,* **424–425**
Macaulay, Zachary, **3:425**
Macaulay & Babington (law firm), **3:**425
Maccido, Alhaji Muhammadu, **4:**45
MacGaffey, Wyatt, **1:**127; **3:**152
Macgoye, Marjorie Oludhe, **3:**350, 387; **4:**192
Machakos (Kenya)
  land improvement in, **2:**158
  sustainable development in, **2:**61
Machel, Graça, **3:425–426,** *426*
Machel, Samora Moises, **3:**425, **426–427,** *427,* 617; **5:**190
  government of, **3:**619
  as leader of guerrilla forces, **3:**557
  Nkomati Accord (1984), **3:**620
  president of FRELIMO, **3:**618
"The Machine" (La Guma), **3:**171
machine politics, decolonization and, **2:**38
machismo, AIDS and, **5:**242
Macina (Fulani Islamic caliphate), **3:**468
Mackinder, Halford J., **2:**452, 453
MacKinnon, William, **1:**482; **4:**378
Maclean, George, **1:**474; **4:**453
Macmillan, Harold, **1:**89; **3:**515
Macmillan's *Pacesetter* series, **3:**340
Macpherson Constitution (Nigeria), **4:**56
masculinities, **2:**445
Macumba, diasporas and, **2:**85–86
macuta, **3:**576
Mada, **5:**393
Madagascar, **3:**24, **427–439,** 448
  profile, **3:**434
  alternative energy in, **2:**270
  Antananarivo, **1:**83–84; 4:299
  anticolonial rebellion, **3:**556
  body art, **1:**158, 160, *160*
  Chinese in, **3:**9
  climate, **1:**427–428
  divination in, **2:**130
  early settlement, **3:440–441**
  economic policies in, **4:**299–300
  education, **2:**218
    higher, **2:**234
  face mask, **1:***247*
  fertility rates, **2:**45
  French Creoles in, **1:**529–530
  genetic research on Malagasy genes, **3:**439
  geography and economy, **3:427–430**
  history and politics (1895-2006), **3:435–439**
  initiation, **3:**28
  Islam in, **3:**57
  khat, **4:**517
  language policy, **3:**213
  literature, **3:**397
  mangroves in, **2:**185
  map, **3:***428*
  Marxist-Leninist military government, **4:**461
  as member of the Monrovia Group, **4:**91
  neocolonialism in, **4:**21, 25
  plantations, **4:**152
  punitive expeditions against, **5:**176
  radio service in, **3:**511
  under Ranavalona, Mada, **4:**297–298
  Ravalomanana, Marc, in, **4:**299–300
  religion in, **3:441–445**
  resistance against French colonialism, **3:**373
  retreat from socialism, **4:**463
  society and cultures, **3:430–435**
  textiles, **5:**26
  tombs in, **2:**18, *18*
  urbanization in, **5:**140
Madagascar and Western Indian Ocean
  history of (early to 1500), **3:445–447**
  history of (1500 to 1895), **3:448–450**
Madagascar for the Malagasy (MONIMA), **3:**437
Ma'daki, Hajiya, **2:**448
Madan, A. C., **3:**209
Madani, Abbasi, **3:**44
Madani, Rachadi, **3:**333
Maddad, Malek, **1:**62
Maddy, Yulissa Amadu, **5:**34
Madela, Laduma, **4:**270
Madhlebe ka Njinjana, **4:**11
Madi, **5:**122, 393
Madikida, Churchill, **1:**173
Madima, E. S., **3:**377
madrasa schools, **2:**221–224
  higher education and, **2:**234–236
  in northern Africa, **4:**72
Maduma, Kenneth, **3:***529*
Madyan, Abu, **3:**59
Mãe Aurélia Correia. *See* Correia, Mãe Aurélia
Maendaleo ya Wanawake, **3:**107; **5:**264
Mafa, **1:**303
Mafeking (Bechuanaland), **2:**427
Mafwe, **4:**7
Maga, Hubert, **1:**235
Magadi, Lake**3:**96
Magaia, Albino, **3:**405
Maganja. *See* Chuabo
Magesa, Laurenti, **4:**2–3
Maghili, Muhammad ibn 'Abd al-Karim al-, **3:450**
  Abu Bakr and, **1:**4
  in Gao, **2:**437
  travel accounts by, **5:**95
Maghreb. *See also* Algeria; Morocco; Northwestern Africa; Tunisia
  and Arabic literature, **3:**363–364
  Arabization of, **2:**591
  art, **1:**166–169
  development indicators, **3:***595 t*
  gold, **3:**549
  prehistory of, **4:**215, 216
  slaves
    hierarchy of, **4:**442
    markets, **4:**441–442
  sociological definition of civil society in, **1:**421
Maghrizi, al-, **4:**148
magic, **4:**306. *See also* religion and ritual; witchcraft
  anthropological studies on, **1:**85
  diasporic religions and, **2:**86–88
  in early human society, **2:**145
  photography and, **4:**138
  religion and, **4:**311
  rock art and, **1:**144
  sex and, **4:**399
  in sports competition, **4:**509
  sympathetic, **1:**144
Magic at 4:00 A.M. (Ngema), **5:**47
magic money, **5:**236
Magic System (band), **3:**669
magical medicines, **4:**563
Magiciens de la terre (exhibition), **1:**163; **4:**366
Magubane, Peter, **4:**143, *143,* 144
Maguzawa, **5:**393
Magyar, Ladislau, **5:**101
Maha, **5:**393
Mahafaly, **1:**162; **5:**393
Mahajanga (Madagascar), **3:**429
Mahal Teglinos (Egypt), **4:**68
Mahdi, Al-Sadiq al-, **4:**537
Mahdi, Muhammed Ahmad al-. *See* Ahmad, Mahdi Muhammad
Mahdists, **3:**61
  Baggara and, **4:**531
  Ethiopia and, **2:**304, 309
  foundation of, **1:**30–31
  and Khartoum, **3:**113
  and slavery, **4:**456
  in Sudan, **4:**535, 536
  war tactics of, **5:**184
Mahdiyya movement. *See* Mahdists
Mahé de La Bourdonnais, Bertrand François, **3:**449, 505; **4:**205
Mahé island. *See* Seychelles
Maherero, Samuel, **3:450–451**
  Witbooi ambushed by, **5:**220
Mahfouz, Naguib, **2:**259; **3:**358, *451,* **451–452**
Mahilaka (city-state, Madagascar), **3:**430, 440
  stone building in, **2:**151
Mahjoub, Muhammad Ahmad, **4:**536
Mahmoud ould Cheik, Muhammad, **2:**564–565
Mahmūd Al-Ka'ti, **2:**563; **5:**51
Mahmud of Wahabu, **4:**148
Mahomo, Nana, **2:**371
Mahotella Queens, **3:**663
Mai Mai, **1:**504
Maids and Madams: A Study in the Politics of Exploitation (Cock), **3:**177
Maiduguri (Nigeria), **3:**452
Maillu, David, **4:**191, 192–193
Maimona, João, **3:**404
Main basse sur le Cameroun: Autopsie d'une décolonisation (Beti), **1:**237, 238
Maio island. *See* Cape Verde
Mair, Lucy, **3:**132
Maitatsine Riots (Nigeria, 1980–1985), **4:**278
Le maître de la parole (Camara Laye), **1:**298
Les maîtres foux (film, Rouch), **2:**365, 374; **3:**157, 567–568; **4:**344; **5:**298
Maitu Njugira (Ngũgĩ), **5:**30
maize, **2:**381
  in Angola, **1:**73, 74
  beer, **4:**518
  in Bénin, **1:**229
  in Cameroon, **1:**302, 303
  in Cape Verde, **1:**313
  in Central African Republic, **1:**345
  in Chad, **1:**356
  colonialism and, **5:**238
  in Côte d'Ivoire, **1:**519
  early culture of, **1:**23–24
  in Egypt, **2:**255
  in Ethiopia, **2:**296
  expansion of, **2:**378
  in Gabon, **2:**424
  genetically engineered, **4:**159
  in Ghana, **2:**389
  in Guinea, **2:**501
  hunter-gatherers and, **4:**241
  impact of, **2:**582; **5:**201, 202
  intercropping with, **4:**233
  introduction of, **2:**166; **4:**158
  in Kenya, **3:**96, 98, 104
  in Liberia, **3:**292
  in Malawi, **3:**453
  in Mauritania, **3:**499
  in Nigeria, **4:**47
  peasants and, **4:**105, 116
  pest control and, **1:**25, 26–27
  production strategies of, **4:**227, 237, *237*
  and protein deficiency, **2:**388
  in Somalia, **4:**471
  in South Africa, **4:**482
  in Sudan, **4:**527
  in Swaziland, **4:**550
  sweetener from, **4:**153
  in Tanzania, **5:**9
  in Togo, **5:**63
  in Uganda, **5:**121
  in urban agriculture, **4:**235
  Western and Saharan, **5:**204
  World War I output of, **5:**270
  in Zambia, **5:**311, 314
  in Zimbabwe, **5:**331, 332
Maize Control Amendment Act (1934, Southern Rhodesia), **1:**436
Majangwa (Serumaga), **5:**31
Maji, **5:**393
Maji Maji revolt (1905–1907), **1:**457; **2:**601; **3:**556
  German rule after, **5:**13
  Kinjikitile and, **3:**130
  prophetic movements and, **4:**263
Majid, Ahmad ibn, **2:**428
Majid, Sayyid, **2:**10
Majiet, **5:**44
majlis schools, **2:**221, 222
Maka
  overview, **5:**394
  in Cameroon, **1:**302
  in Republic of Congo, **1:**508
Makarfi, Aliyu, **3:**372
Makarfi, Shaibu, **3:**373
Makeba, Miriam, **3:452–453,** *453,* 489, 663; **4:**196
  marriage to Hugh Masekela, **3:**488
Makeni (Sierra Leone), **4:**410
Makere, **5:**394
Makhaye, M. J., **3:**377
Makhuwa
  language, number system in, **4:**79
  trays, **1:**197–198
Makiadi, Franco Luambo, **3:**649
Makisi masquerades, **5:**29

Zambezi River *(continued)*
river basin planning, **5:**196
transportation on, **5:**89
Zambia, **5:**309
Zambia, **5:308–321**. *See also* British Central Africa; Rhodesia, Northern; southern Africa
profile, **5:**315
agriculture, **2:**197
maize, **4:**237
alternative energy, **2:**270
broadcasting, **3:**527
chieftainships, **4:**174
chiluba, **4:**185
Christianity, **4:**261
cobalt, **3:**538
contest of children's inventions, **2:**437
contraception, **2:**48
copper, **3:**538, 548
corruption, **2:**178
disconnection from global economy, **2:**480
economic history of, **2:**169, 171
education, **2:**207
higher, **2:**231–232
emigration of European settlers, **3:**12
enterprise restructuring, **1:**329
environmental impact in, **1:**48
family organization in, **2:**353
fashion, **1:**251
flooding, **5:**195
geography and economy, **5:309–312**
history and politics, **5:317–321**
HIV/AIDS in, **5:**154
housing, **5:**158
income, **2:**169
independence, **1:**438
Kaunda, Kenneth, and, **3:**94
Indians in, **3:**14, 16
infertility, **2:**47
insects as food, **4:**162
Islam in, **3:**57
land tenure, **3:**204–205
language policy, **3:**212
literature, **3:**385
and local government, **2:**493
map, **5:***310*
Maranke's Church, **3:**480
mega-ethnic groups, **2:**326
migration from, **3:**183
to Malawi, **3:**456
mining, **4:**248
privatization, **3:**538; **4:**249
music, **3:**649, 663
recording, **3:**664
neocolonialism, **4:**25
peasants in, **4:**104–105
prophetic movements in, **4:**260
refugees from, **4:**303
retreat from socialism, **4:**463
rock art, **4:**499
sexual behavior, **4:**398
sexuality and "love medicine," **4:**398–399
socialism, **4:**461
society and cultures, **5:312–317**
squatter settlements, **5:**152
textbooks, **3:**515
urbanization, **5:**140
wild foods, **4:**163
wildlife preservation in, **5:**213
witchcraft in, **5:**231
youth
employment, **5:***287*
unemployment, **1:**331
Zambia Consolidated Copper Mines (ZCCM), **4:**248; **5:**311
Zambia Democratic Congress, **5:**321
Zambia National Broadcasting Corporation, **3:**528
Zambia Shall Be Free (Kaunda), **3:**385
Zana-Malata, **3:**431
Zanaki, **5:**410
Zande. *See* Azande
Zanj Revolt (868 CE), **2:**150
ZANU. *See* Zimbabwe African National Union
ZANU-PF (ZANU-Patriotic Front), **3:**623
Zanzibar, **5:321–325**. *See also* British East Africa
Zanzibar Agreement of 1890, **3:**449
Zanzibar City, **5:**150, **325**
Zanzibar Nationalist Party, **1:**441, 442
Zanzibar Sultanate, **3:**8, 55; **5:325–328**
abolition of slavery, **4:**454
carved doors, **1:**164, *165*
colonial policies and practices, **1:**441
currency, colonial, **3:**587
genesis of, **2:**148
Great Britain and, **1:**475; **3:**103, 245
at independence, **1:**442
Indian merchants in, **3:**13, 55
and interlacustrine region long-distance trade, **3:**36
Islamic learning center, **3:**55
ivory marketplace, **3:**67
law, **3:**248
dual jurisdiction of Islamic and British law, **3:**246
Mogadishu under, **3:**570
music, **3:**649
plantations, **4:**151, 152
and slavery, **4:**447
revolution of 1964
campaign against Asians, **3:**57, 58
Sa'id bin Sultan and, **4:**362
seaweed farming in, **2:***183*
soccer and nationalist movement, **4:**509
Tippu Tip in, **5:**60
union with Tanganyika, **5:**11, 13–14
Zanzibar Town, **1:**164
Zaourou, Bernard Zadi, **5:**36
Zapiro (Jonathan Shapiro), **3:**518
ZAPU. *See* Zimbabwe African People's Union
zar cult, **3:**568; **4:**310, 380
ceremonies patterned after weddings, **4:**505
healing and, **2:**529; **4:**504
in Sudan, **4:**530
Zara Ya'iqob, **3:**369; **4:**131; **5:328–329**
Zaramo, **5:**410
Zaria (Nigeria)
agriculture in, **4:**234
urbanization in, **5:**149
Zaruq, al-Tayyib, **3:**372
Zaslavsky, Claudia, **3:**497
Zawditu (empress of Ethiopia), **2:**517; **5:**17–18
Zawila (Libya), **4:**360
Zayani, Moha ou Hammou, **5:**329
Zayd, Layla Abu, **3:**366
Zazzau, **1:**70–71
zebra, **5:**212
zebu, **3:**429
sacrifices, **2:***21*
Zekara, **5:**410
Zeleski, Emil von, **1:**289
Zeleza, Paul Tiyambe, **4:**438
Zell, Hans M., **3:**385
Zelwecker, Franz, **3:**659
Zema. *See* Nzima
Zema Bet, **2:**225
Zemba, **4:**7
Zenageh, **5:**205, 410
Zenani, Nongenile Masithathu, **3:**358, *359,* 376
Zenata, **5:**205
Zenawi, Meles, **2:**306, 476
Zenker, Georg August, **5:**283
Zerma
overview, **5:**410
Niger River and, **4:**36
in Nigeria, **4:**31, 32
Zewditu, **2:**305
Zezuru
overview, **5:**411
in Zimbabwe, **5:**333
Zheng He, **1:**377; **5:**96
Zhou En-lai, **1:**378
Zhu. *See* !Kung
Zigua, **5:**411
Ziguinchor (Senegal), **4:**235
Zik: A Selection from the Speeches of Nnamdi Azikiwe (Azikiwe), **1:**209
Zimba
overview, **5:**411
sculpture, **1:**152
Zimbabwe, **5:329–339**. *See also* British Central Africa; Bulawayo; southern Africa
profile, **5:**335
agriculture, **2:**177
terraced, **1:**24
child labor, **3:***172*
children soldiers, **1:**374
Christianity in, **4:**261
civil war, **3:**623
contraception, **2:**47
customary law, **3:**243
early trade, **2:**593
economic breakdown, **2:**177
economic history, **2:**169
education, **2:**205, 206, 208
higher, **2:**208, 237–238
energy
alternative, **2:**270
alternative fuels, **2:**265
ethnicity, **2:**337, 340
European settlers
emigration, **3:**12
resistance to independence, **1:**472
famine, **2:**359
prevention systems, **2:**359–360
geography and economy, **5:329–333**
gold, **3:**537
Kilwa control of, **2:**147
Harare, **2:**520
history and politics, **5:336–339**
housing, **5:**160
women and, **5:**259
income, **2:**169
Indians in, **3:**14, 16
insects as food, **4:**162
Islam in, **3:**57
Indians and, **3:**58
Jews in, **3:**80
Kabila, Laurent-Désiré, and, **3:**85
land
redistributrion, **3:**203
tenure, **3:**196
Land Acquisition Act (2000), **3:**203
language policy, **3:**212
legal system, **3:**278
literature, **3:**385
map, **5:***330*
Marxist regime, **4:**461
museums, **3:**626
music, **3:**663, 664–665
recording, **3:**664
nationalism and ancestor figures, **2:**21–22
neocolonialism in, **4:**25
Operation Murambatsvina, **5:**160
peasants and, **4:**106
plantations, **4:**153
popular culture in, **4:**190
refugees from, **1:**264
refugees in, **1:**264; **4:**302
Shaka and, **2:**599
society and cultures, **5:333–336**
state radio, **3:**527
status of animals, **4:**563
theater in, **5:**45, 255
tourism in, **5:**73
traditional medicines, **4:**164
plant medicines in, **4:**163, 165
truth commission, **5:**105
urbanization, **5:**145, 150
warfare and healing, **2:**532
wild foods, **4:**162
women, **5:**239
in politics, **5:**240
in trade, **5:**257
Zimbabwe, Great, **4:**495, 501; **5:339–342**
archaeology in, **1:**96
as cultural heritage, **2:**550
excavations at, **2:**580
gold in, **4:**230; **5:**150
Great Enclosure, **5:***341*
historiography on, **2:**560
Islam absent from, **1:**110–111
monumental architecture, **1:**123, 124
research on, **4:**334
tourism, **5:**73
urbanization, **5:**145–146, 148, 155
Zimbabwe, pre-colonial
map, **4:***497*
Zimbabwe African National Liberation Army (ZANLA), **5:**190–191
in independence war, **5:**190–191
Zimbabwe African National Union (ZANU), **1:**438; **5:**336–337, 338
independence and, **5:**190, 191
Mozambique and, **3:**619
Mugabe, Robert, and, **3:**623
Zimbabwe African People's Union (ZAPU), **1:**438; **5:**336, 337
in independence war, **5:**190
split of, **3:**622
Zimbabwe Assemblies of God, **1:**387, *396*
Zimbabwe International Trade Fair, **1:**271
Zimbabwe People's Liberation Army (ZIPRA), **5:**190
Zimbabwe Unity Movement (ZUM), **5:**337
zinc, **1:**507
Zinder, **4:**361
Zinguinchor (Senegal), **4:**386
Zinza, **5:**411
Zion Christian Church, **1:**395
Zionist Christians, **4:**506
in Mozambique, **3:**611
in South Africa, **4:**488
Zionist churches, **4:**257, 271–272. *See also* Aladura churches
zirconium, reserves of, **4:**247
Zirids dynasty, **3:**678
Zirimu, Pio, **3:**348, 388
Znaga, **4:**357
Zobo, Wido, **5:**279
Zolberg, Aristide, **4:**327
Zomba (Malawi), **3:**311; **5:**342
zombies, **5:**236
Zombo, **5:**411
Zondi, Eliot, **3:**377
Zongo, Norbert, **1:**279
Zoskales, king of Aksum, **1:**56
Zouglou (acoustic music), **3:**648, 650
Zubayr, Rahma Mansur al-, **4:**296; **5:342–343,** *343*
destruction of the Fur Sultanate, **4:**534
Zuid-Afrikaansche Tijdschrift (newspaper), **3:**523
Zulu
overview, **5:**411
architecture, **1:**170
beadwork, **1:**172, 246
bride-price, **3:**483; **5:**313
Buthelezi, Mangosuthu, chief of, **1:**291
clothing, **4:**185
traditional, **1:**243
in colonial wars, **5:**183
dance, **2:***5,* 6, 7–8
division of sacrificial animals, **4:**563
dream interpretation among, **2:**141
ethnicity and, **2:**338
headrests, **1:**171
kings
accessories of, **1:**245
Cetshwayo, **1:**353–354
marriage, **3:**483
music, **3:**662
Nandi and, **4:**11
Nguni speakers, **4:**502
patriliny, **3:**143
popular culture, **4:**181
praise poetry, **3:**637
prophetic movements, **4:**270
rise of, **2:**596; **4:**220–221
on sexually transmitted disease, **2:**112
under Shaka, **2:**599
in South Africa, **4:**486

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